

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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VOL. XVII.

## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### AMERICAN HOME MISSIONARY SOCIETY.

God seems to bless and prosper this society and the labors of its agents.—The receipts for the month ending January 15th, was \$5436 31, including \$1000 as part of a legacy of T. Wilcox, Bristol, Ct.—Ten new appointments of missionaries; 13 new appointments have been made during the same period.

We hope Dr. Wilson's prediction that the churches will never have peace as long as the missionaries of the Home Mission are permitted to come among them, is about to be accomplished. We hope that such men, who will never cry peace, peace, when there should be no peace, will be multiplied, until the world shall be filled with revivals.

From the reports of the missionaries, says the "Home Missionary," it is evident that God is with them in their toils, and answering their prayers, and rewarding the alms of those who sustain them. Not a dollar has been given to this object, but has been made to tell on the victories of Zion. The Tract and Bible distribution is accompanied with more efficiency from on high, Protracted meetings, and other special exertions for the conversion of men, are again attended with the Spirit, sent down from heaven.

We make the following selections from the reports, that the friends of this glorious cause may thank God and take courage; for "the glory of the Lord shall be revealed, and all flesh shall see it together."

### CORRESPONDENCE OF THE A. H. M. S.

#### ILLINOIS.

From Rev. A. Hale, Bethel, Bond Co. Illinois.

Soon after the present quarter began, I rode about fifty miles, taking a circuit almost around the place where my church is located. I did not preach at all publicly, but almost constantly from house to house. I occupied in this visit, from Tuesday morning till Friday night. In all this tour, I found evidence that God was at work by his Holy Spirit.

#### An Awakening in Bethel.

A few Sabbaths afterwards we held a camp meeting in my church. I was assisted by brothers Beecher and Sturtevant, from the Illinois College. They came in the Spirit, and their preaching was blessed of God. Brother Ewing was also with us a part of the time. About ten individuals hope they found peace in believing during the meeting, and about the same number, who had previously indulged a hope in the mercy of God, united with the church.—The members of the church were generally much affected with the sense of their sinful imperfection in the discharge of duty, and

our season of communion was, I trust, what such a season should be, a season of real renewing of our covenant vows; attended with humiliation for our sins, and a fresh application to the great atoning sacrifice for pardon and acceptance with God.

#### Usefulness of Elders.

The elders of this church have shown a commendable zeal in the good cause.—For many Sabbaths in succession here, two of the elders and perhaps the same number of the other brethren, have deprived themselves of the privilege of worshipping in our own sanctuary, and gone out to assist in instructing in the Sabbath Schools in destitute neighborhoods. They have received, and I trust, practically adopted the doctrine, that it is the duty of every man to do good to all men, as the Lord gives the opportunity. Our efforts in these ways have not been in vain. Some precious immortal souls will doubtless rejoice throughout eternity, in consequence of these self-denying efforts.

#### A PIOUS SCHOOL MASTER WANTED.

We earnestly invite the attention of our readers to the following appeal. Will not the friends of the salvation of the West endeavor to procure a teacher, competent for the instruction of a good school, for the place alluded to below, and encourage him to communicate with the writer, through the Cor. Sec. of the A. H. M. S.?

In —, we greatly need a schoolmaster, who is well qualified to teach the higher branches of literature. There are a few who wish to study the languages.—A pious, active young man, would, no doubt, meet with good encouragement, and a good permanent school might be established. At present, we have but one school in town, and this is taught by a Catholic. He calculates to continue his school until spring; when he intends to establish himself in business. He told me the other day, he intended to write to Cincinnati, for a person to take his place. This person will doubtless be a Catholic. Now, I feel anxious to procure a Protestant; for, if we can obtain a suitable person first, the people generally would prefer a Protestant; if we do not, the Catholic will occupy the ground, and the Protestants will patronize them. If you can send us a pious young man, whom you can recommend, I am confident, he would meet with encouragement, and might in a short time establish a good school. Concerning this business, I feel no little solicitude. We should have a man early in the spring. As this place will soon be a place of considerable importance, the prospect is certainly fair.

#### TENNESSEE.

From Rev. F. Pope, Athens, Tennessee.

#### Revival.

I hasten to tell what God in mercy has done for us this summer and fall, and especially, since I wrote you last. For the last three months, there has been a

greater outpouring of God's Spirit than I ever saw before. In September, I held a four days' (or sacramental) meeting, in this church, at an encampment which we have in the vicinity of this place; and such was the power of God, that instead of concluding the meeting on the fourth day, it was not concluded until the seventh; and then not because the people wished to depart, but because the people had to commence another four days' meeting in one of my other churches. During the meeting from seventy-five to one hundred persons at different times came forward to the anxious seat: about thirty professed to have been born again; and fifteen then united themselves to the church for the first time. It was a time of unusual solemnity, and especially to those of the higher class. Fourteen persons have since connected themselves with the church, nine by profession of faith, and five by certificate. At my other churches, we have had glorious times also; but the fruits are not, as yet, seen in such abundance as at this place. At Columbiana four persons have been added to the church by profession; at Calhoun, ten; four by profession and six by certificate.

## OHIO.

*From Rev. E. S. Scott, Ashtabula, Ohio.*

## Revival.

Nothing very special occurred here till a protracted meeting, which commenced on the 12th of October. While Christians of two denominations were met "with one accord in one place," God bowed the heavens and came down by his Holy Spirit, to humble and quicken, and comfort his children; and to convince the impenitent "of sin, of righteousness and of judgment."

On the fourth day, forty-five retired to the vestry; and on the fifth, (which closed our meeting,) about fifty five; eight or ten were now indulging the comforting hope that they were reconciled to God, through his son Jesus Christ. Since the close of the meeting, a few more have indulged the same blessed hope. About half of those men who, as we trust, are brought nigh to God, are among our Sabbath school scholars.

## Other Protracted Meetings in Ashtabula Co. Ohio.

*From the Rev. Wm. Beardsley, Jefferson, O.*

"Protracted meetings have been held in Jefferson and Andover, to the edification of Christians, and as is hoped to the saving benefit of more than twenty souls. The meeting at Andover was, especially, interesting. Christians wrestled with God and prevailed—the Holy Spirit descended—about eighty of the impenitent were awakened; and twenty, we think, submitted themselves to the Lord Jesus Christ. The meeting at Jefferson was beneficial, principally to Christians; and a few sinners then "first trusted in Christ."

## THE WORK OF THE LORD.

*In Warren, Washington, Co. Ohio.*

*From Rev. J. M'Abey, and Rev. A. Kingsbury.*

Mr. M'Abey writes—

I have seen the glory and power of God every week since my last. Saturday Dec. 10th, there were quite a number received by the church at Logan, who, on the 11th sat down, for the first time, at the Lord's table. The work is still going on.

The meeting in Warren, Washington Co., began on Monday, and was the most successful meeting, taking all together, that I then had ever seen. I preached on Friday afternoon to Christians; the subject was "How to offer successful prayer." The church pledged themselves to God, and to each other, to pray for the salvation of all those who should attend on that occasion. At night, an awful solemnity pervaded the assembly. At the close, there were about twenty, who gave evi-

dence of a decision to be the Lord's. The work increased during the whole time. On Monday, a gentleman, one of wealth and influence, who had, during the meeting, submitted to God, and then rejoiced in hope, arose, and with powerful effect, told the people that they knew he had been successful while in the pursuit of the world. He told them that now he was the Lord's—that he enjoyed greater happiness now than he ever had while in the pursuit of the pleasures and riches of the world, and invited his neighbors to taste and see that the Lord was good. When he was done, a gentleman, who, as a judge and a senator, had filled his place with honor and success, then arose, and told them that the Lord had given him wealth and honors, and he had tried to obtain happiness from them; "but," said he, "I have enjoyed more in these two days than I have enjoyed from the world in my whole life." The work is still going on.

The Rev. A. Kingsbury, the Pastor of the church in Warren, adds—

One or two facts, in connection with this revival, I deem worthy of notice. One is that the revival has been very nearly confined to the operations of the Temperance Society. The other, that of all who have regularly attended my Bible Class, for the year past, not one remains indifferent to the concerns of the soul. And with one or two exceptions, they are, it is believed, the children of God.

## TEMPERANCE MEASURES.

Early in the spring we were obliged to excommunicate one of our church for intemperance. It was the first public offence, but he was a habitual drinker, and was incorrigible. But he would make no concession, and, notwithstanding his father was an elder in this church, and one whose feelings we would have spared yet we felt compelled to the course which we pursued. This opened the eyes of the church; they immediately passed a resolution, (nearly unanimous—the vote was taken by requesting all, male and female to rise,) that entire abstinence should hereafter be required of candidates for admission to this church as a condition of membership. The same day a resolution was submitted, making the use or traffic in ardent spirits a disciplinable offence. After lying on the table for four months, as a subject of consideration, conversation and prayer, it was passed by nearly a unanimous vote.

"Temperance has done all this for me."

A few days since, a citizen, whom, two years since, I had occasionally seen so far intoxicated as nearly to destroy his articulation—made application for admission into this church. For a year past he had not tasted ardent spirits; his family are now well clothed; his children are always at Sunday school; himself and wife are punctual in their attendance upon all our religious meetings, and give credible evidence of piety. During the interview above referred to, he remarked, of his own accord, "Temperance has done all this for me." This family is not the only one in this church, in which great changes have been wrought by Temperance.

## NEW HAMPSHIRE.

*From Rev. J. Davis, Wentworth, N. H.*

When I took charge of the church in Wentworth, there were but thirteen members. Immediately after I commenced my labors in that place, the Lord began to work by his Holy Spirit. The first sermon I preached in the meeting house, was blessed to the awakening and conversion of at least one. The first evening lecture was blessed to the awakening and hopeful conversion of three or four, who are now bright ornaments in our church. The work went on gradually, until we could number about 100 hopeful converts. Fifty-two

have united with our church, 20 or 30 with the Methodists, and several have not united with any church. Several, we expect, will unite with ours soon.

Two years ago, there was no church of any kind in the town, and but two or three praying souls. The dead were buried without a prayer, or some one must come from a neighboring town to offer one. But Oh, how changed! They have now constant preaching. I preach one half of the time, the Methodists the other half. The Congregationalist church are very anxious that I should settle with them and preach all the time.

We have a flourishing Sabbath school, which is a new thing in this town. In consequence of my being there only half the time, I have not established Bible Classes, but have had evening biblical lectures.

The cause of temperance has succeeded wonderfully. Of the three stores in the place, all of which kept and vendd the liquid fire, not one now contains the article. Very little is used in the town. The church have passed a vote to receive none to their membership, except such as will conform to the principle of entire abstinence.

#### BURMAN MISSION.

The American Baptist Mission in Burmah, commenced in the year 1813. In the nineteen years which have elapsed, there have been thirty-three missionaries and their wives sent to that country, under the patronage of the Board. Of these, five have lately embarked; eleven have been removed by death, or otherwise from the field of their labors; and seventeen are now on the ground. Nine, more than a quarter of the whole number, sailed in the course of the year 1832. The first baptism in Burmah occurred in 1819, when three natives were admitted to the church. Since that time, about four hundred have chosen the service of God, and joined the churches at Rangoon, Tavoy, and Moulmein. Four presses and three printers have been sent out. About 200,000 tracts have been printed, and circulated throughout the whole empire. The New Testament is translated and printed, and an epitome of the Old. A large number of children have enjoyed the advantages of Christian schools. Villages have been visited, and many in them have believed in Jesus. The Karens and the Toung-thoos have heard the word of life, and multitudes of the former have become the disciples of Christ.—*Mag.*

The following letter from the Rev. Mr. Diell, who lately embarked from New London for the Sandwich Islands, has lately been received by Mr. Williams, of this city, and shows how comfortably the missionaries have been provided for, and how much the friends of the cause owe to the owners of the ship, and to its commander.—*Conn. Obs.*

*Ship Mentor, at Sea, N. L. 25 30, }  
W. L. 27 30, Dec. 15, 1832. }*

My kind Friend,—I take great pleasure in seizing upon an opportunity which will probably be afforded us of sending letters to America, by a vessel which has just hoys in sight, to tell you of all the goodness and mercy which have continued to follow us. The weather until within a few days past has been very rugged, and we have encountered two severe gales, but we have found that "the Lord on high is mightier than the voice of many waters," and in Him would we trust. We have an excellent captain and we can never repay the debt of obligation which his kindness, with that of Mrs. Rice, has imposed upon us. The crew also are very kind, and we are greatly encouraged in all the efforts which we are making to do them good. We have not yet been able to hold public services on deck on the Sabbath, on account of the roughness of the weather, but we are fondly anticipating the blessed privilege, should we be spared to see another Sabbath. It is delightful to witness the service at evening on the quarter

deck, when the officers and crew unite with us in offering our sacrifices of prayer and praise to our Almighty and Heavenly Father. I must not fail to mention \*John ———. He has been every thing to us, and I do not know how we could have got along without him. When my beloved wife and myself were both confined to our state room, he has supplied the place of nurse and friend, and has proved himself a valuable companion to all of us. At evening he attends to his school as he calls it, when he meets with the steward and cook, and reads the Bible with them.

I would write more, but my duty to other friends will not permit at present.

With sincere regard, yours truly,

JOHN DIELL.

\* The pious Sandwich Islander, who has received an education and the trade of a carpenter in this country, and is now returning home with the missionaries.

#### SANDWICH ISLANDS.

*Arrival of the Averick.*—A brief letter from Mr. Chamberlain has been received, dated May 21st, stating that the mission continued to prosper, and that the ship Averick, with the numerous reinforcement which sailed from New Bedford, Nov. 26, 1831, arrived at Honolulu on the 17th of May, after a passage of 127 days. The lives of all had been spared, and the missionaries were assembling from the several islands, to assign the new brethren to their various stations. More particular accounts are doubtless on the way.

#### UNIVERSALISM.

"These shall go away into everlasting punishment; but the righteous into life eternal."—*MATT. XXV. 46.*

Concluded from p. 580.

III. There are also many circumstances which are often taken into view, in weighing the testimony of a witness; for instance, the particularity and consistency with which the witness testifies.

1. *Of his particularity.* The honest witness who knows what he is saying, and who has no wish to have things appear different from the truth, may generally be known by the artless frankness with which he details particular circumstances. In the case before us, Jesus details the circumstances under which he shall sentence a part of mankind to everlasting punishment. He tells how he shall make his appearance: "The Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory." He tells also who shall appear before him, and what preparations he will make for the judgment: "And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on the right hand, but the goats on the left." That he will say to one class: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And to the other: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." The reason why he calls the righteous to glory: "For I was an hungered and ye gave me meat," &c. The reason why he bids the wicked depart: "For I was an hungered and ye gave me no meat," &c., describing exactly the leading characteristic of the two classes. All this is told with the undisguised simplicity of conscious truth.

2. *His Consistency.* He has said that at the day of judgment he shall send a part of mankind away into everlasting punishment. And he never has said anything different. Never did his feelings of anxiety for the salvation of all the sinners in the world lead him to drop a single intimation that all would be saved. Even when he wept over Jerusalem, he says, "Behold, your house is left unto you desolate." In his most glowing descriptions of the dignity and efficacy of his



mission into the world, he always introduces some such language as this: "He came unto his own, and his own received him not." "This is the condemnation, that light hath come into the world and men have chosen darkness rather than light." "They all with one consent began to make excuse." "None of them that were bidden shall taste of my supper." "Ye will not come unto me that ye might have life." And it cannot be pretended that he ever varied from this statement. Those who have labored the most strenuously to disprove the testimony of Christ on the subject of everlasting punishment, have never fastened upon Him the charge of inconsistency in his statements.

By the testimony of Jesus Christ then, we have the fact fully proved, as far as the testimony of such a witness can prove any fact, that a part of mankind will be sentenced to everlasting fire, and will go away into everlasting punishment. And if Jesus Christ is to be believed in regard to any thing he says, he is to be believed in this.

Still, with all this evidence, there are not wanting those who confidently affirm that all mankind will be saved. On this point they have not the testimony of Jesus Christ. He testifies to the existence of two classes of men on earth, the righteous and the wicked; "he that believeth on the Son of God, and life that believeth not." He distinguishes them at death; one class die and are carried by angels into Abraham's bosom; the other die and are buried, and in hell they lift up their eyes being in torments. "There is a distinction at the resurrection: 'All that are in their graves shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.'" He carries them forward to the tribunal of judgment in two classes, the one on the right hand, and the other on the left. He separates them in their sentence, saying, "to those on his right hand, come ye blessed of my Father," and to those on the left, "depart, ye cursed, into everlasting fire." He sees the sentence carried into execution, and certifies his return. "These shall go away into everlasting punishment, but the righteous into life eternal." And we hear nothing more about them, only that "the righteous shall shine as the sun in the Kingdom of my Father;" and that the others shall be cast "into outer darkness, where shall be weeping, and wailing, and gnashing of teeth." And there his testimony closes. The witness has told what he knows, and all he knows. He leaves them in the everlasting fire, suffering the horrors of everlasting punishment. If there is any thing further to take place, it is something which Christ knows nothing about—something which God the Father did not see fit to tell his beloved Son.

The ingenious advocates on the other side put the most crafty questions in the cross-examination, in order to draw out of the witness some conjectures or hearsays, or may-be's; but in vain. The witness is faithful and true, and while he speaks all which he knows, he testifies only that which he has seen.

#### WITNESSES ON THE OTHER SIDE.

**1st Witness.**—God is too good to make any of his creatures eternally miserable. He delights to represent himself in the character of a parent, and teaches us all to call him "Our Father." Which of you, gentlemen of the jury, would put one of your dear little children, for a trifling offence, into a glowing furnace, or throw him to be devoured by wild beasts, or plunge him into a fiery lake? Are not we all God's children? And is his heart more unrelenting than that of an earthly parent? It cannot be that he will allow this thing.

**Cross-examined.**—You, witness, are a parent. Could you drown all your children, as God actually drowned the old world? Could you let the stream of burning lava from a volcano flow over them, as God rained fire and brimstone out of heaven upon the cities of the plain? Could you bear to fill your house with perpet-

ual sickness and pain and death, as God has made this world a vale of tears? Could you disappoint the hopes of your family, and break their limbs, and put them to all the varieties of death, as God treats the human family? Is it not possible that you cannot judge so well what God will do, as he could who was the bosom counsellor of the Father? Do you know any thing about it?

**Ans.**—I confess there are many things which I do not fully understand; and I can't say I know that I am right.

**Cross-examined.**—Our witness knows. He says, "All things that I have heard of my Father I have made known unto you." Did you ever hear God say any thing like this? "What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction?" Witness, what if it is so? can you reply against God?

**Answer.**—It is certainly reasonable to suppose that God can judge better than I can, respecting what is right to be done. And Jesus Christ is more likely to know the mind of God, than any of us. I am seriously apprehensive that it will prove as he says; and if it should, I know not a word that can be alleged against its justice: though the thought is so terrible that I cannot endure it in my mind.

**2d Witness.**—God "is able to subdue all things to himself," and he has decreed the final restoration of all things. It is evident that this view is most honorable to God's character. It also reconciles all the difficulties of theology. And is supported by many men of the greatest talents. How glorious is the prospect, that all things shall finally be restored, so that praise shall resound to God without a single discordant note throughout all the created universe.

**Cross-examined.**—Do you know any thing of all this? Did you ever see a person who died without Christian hope, restored afterwards to the love of God? That infidel who died with the horror of despair depicted on his countenance, and the blasphemies of hell rolling from his tongue—did you follow him down to the regions of punishment, and see him tormented in that flame, and see his obduracy gradually relent, until his whole soul was subdued to love, and all his corruptions were burned up; and then did you see an angel of mercy come to those dark abodes—apply a healing balm to his wounds—clothe him in white raiment, and bear him back across that great gulf, into Abraham's bosom?

**Answer.**—I cannot say I have actually seen any thing like this; but it seems to me it must be so; for I cannot bear to think of a fellow creature made eternally miserable, merely for the sins committed in the state of infirmity and imperfection in which God has placed us in this world. Still I am aware that Jesus Christ is very positive, in saying that those who go away condemned at God's bar, will "go away into everlasting punishment." And if it should prove to be everlasting, it will shew that Christ meant just as he said. But I do cherish a secret hope that it will not be so bad.

**3d Witness.**—Every wicked person has hell enough in his own bosom. He suffers everlasting fire every time he does wrong. And that is his punishment. So that when he dies he will go direct to heaven.

**Cross-examined.**—Are you sure that this inward suffering is as much as sin deserves from a holy God?—Do you know that it is always exactly proportioned to guilt? If a humble Christian actually suffers more for being cold and formal in his secret devotions, than a profligate does for cheating his neighbor, and getting drunk, and blaspheming his God, is that equal punishment?

**Answer.**—It certainly does not seem to be quite equal. It did not occur to me that Christians really had such sufferings in regard to the state of their thoughts and affections. I was thinking only of those open sins which produce shame and disgrace.

*Cross-examined.*—But leaving argument, what do you know about it? Have you ever seen any of these wicked persons die in their sins, and go immediately where Jesus Christ is? Did you see the mockers of the old world all glorified with God in heaven, while Noah was tossing about and buffeting the waves in the ark? Did the smoke which rose up from the cities of the plain, waft the souls of its polluted inhabitants up to glory? Were you present when that man who died in a drunken fit appeared in the courts above, to take possession of an inheritance in the kingdom of heaven? Has God assured you that every murderer hath eternal life? Did you mark the course by which Tardy, the pirate and suicide, winged his way to paradise? Have you ever walked the golden streets, and seen murderers and their victims, tyrants and their oppressed subjects, persecutors and saints, hypocrites and honest men, basking in that ineffable light, and hymning the praises of boundless love? Do you know?

Here the evidence closes. And now every reader is under obligations equal to the most solemn oath, to give a true and impartial sentence. Is it true or false, that a part of mankind will suffer everlasting punishment? If there is not any reasonable ground of doubt that Jesus Christ has testified truly, intelligently, consistently, and impartially, you are bound to say TRUE. If you believe that Jesus Christ knows whether punishment will be everlasting or not, and that he spoke as he meant in his testimony, and that he has neither interest nor feeling to bias him from the honest truth, you are bound to give your judgment according to the evidence. You are not at liberty to go upon suppositions, or to make your feelings or wishes the ground of your decision. Conjectures, and impressions, and wishes, and abstract arguments are out of place here. The question is one of simple fact, and must be decided upon evidence, not upon opinions. It is too solemn a case to go upon uncertainties.

Reader! believe the truth—AND ACT ACCORDINGLY, and you will be saved. For Jesus Christ is the FAITHFUL AND TRUE WITNESS.

## Youth's Department



"Remember now thy Creator in the days of thy youth."

### ARE YOU HAPPY?

*A Conversation with a gay Young Lady.*

Concluded from p. 583.

*Christian.* Now, Miss, I have told you the true reason why you are not happy. And I can tell you the "way to be happy." But it will do you no good unless you are willing to adopt it.

*Young Lady.* O, I shall feel very thankful to you, if you will. And I think I am willing to do any thing that is in my power.

*Ch.* Why, it would be only mocking you, to point you out a remedy that was beyond your reach. If I should tell a sick man that there was a medicine in China that would cure him, it would only be tantalizing his mind. But I assure you, the remedy I have to point out to you is very easy, and the burden it imposes will be only a light one.\* In fact, the true "way to be happy" is found, by those who follow it faithfully, to be the most pleasant and peaceful imaginable.†

\* Matt. xi. 30.

† Proverbs iii. 13.

You see by what I have said, that it is not any change in your outward circumstances, which is necessary to make you happy. All that is wanting, is a SENSE OF PARDON, A FEELING OF SAFETY, AND A CONTENTED MIND. If you had these three things, you would be happy, and no outward circumstances could have power to make you in the least unhappy. I will show you this by an example.

In the 16th chapter of the Acts, we read that Paul and Silas were rudely seized while they were preaching the gospel, and were publicly beaten with "many stripes," by command of the chief magistrates, and then cast into the inner prison, or dungeon, and their feet made fast in the stocks. One would think, if any outward things could make a person unhappy, Paul and Silas must have been unhappy indeed. But what do we read? "At midnight Paul and Silas prayed and sung praises unto God," and they made the whole prison ring with the overflowing of their happiness. And when the place was shaken by an earthquake, they remained as fearless and composed, as if they had been in their beds. And the whole secret of their happy feelings is, that they enjoyed a sense of pardon, a feeling of safety, and a contented mind.

*Y. L.* I see it is so. That is happiness, such as I am a stranger to. O, I would give all the world to possess it.

*Ch.* Nothing is easier than to obtain it. I will tell you how you, or any other poor, heavy laden sinner can have this happiness at once.

As to the first, there is no being that can forgive your sins, but God alone. And he is not under the least obligation to do it. He might very justly leave you to reap the penalty of what you have done. And therefore, if you wish to obtain the pardon of your sins, you must seek it in the way which he has prescribed; and you cannot obtain it any other way. Our Heavenly Father has had such pity for poor dying sinners, that he has given his own Son to die on the cross, to redeem us from the punishment which is due for our sins. And now, on account of the death of Christ, God can grant a full pardon to any sinner, the greatest wretch that ever lived, who will comply with his terms. And having thus provided for the removal of the cause of unhappiness, by offering a free pardon, he requires of us that we should ourselves voluntarily give up the other two. We must return penitent to God, and trust him, and submit to all his will. This will take away our distressing fears, because we cast all our cares upon him, both for the body and the soul, confiding in him, that he careth for us. And by giving up our will to the will of God, we lose that discontented mind; that fretful, complaining spirit, which makes us unhappy, and fills us with disappointment. A very good Christian, Dr. Payson, once said, "It is a long time now, that I have been entirely free from disappointments. Ever since I lost my will, I have not known what it is to be disappointed." Thus you see that if you will surrender yourself entirely to Jesus Christ, confide in him, and be entirely at his disposal, you will obtain at once a sense of pardon, a feeling of safety, and a contented mind. And that is the way to be happy.

*Y. L.* This seems to be all rational, and I know it must be true and right. But somehow it does not seem possible that one who has sinned so much against a Being of such goodness, should ever be restored to a quiet conscience.

### THE SEQUEL.

A long conversation ensued, in which I quoted several passages of scripture which show the fulness of the atonement which Christ has made for sinners, and the freeness of the offer; his ability and readiness to save, and his earnest, longing desires that they should repent and live. She was told that if she was only willing to forsake her sins, to come to Christ, to intrust her soul to him, and become his faithful follower, all her sins would be pardoned, and God would be her friend and portion, and would accept her as one of his family.

Her understanding seemed to be convinced, but there was evidently a mighty struggle between duty and inclination, between conscience and pride, the fear of losing her soul and the fear of losing the good will of her companions. I saw the struggle going on.—It was such as I had seldom witnessed. And I told her of the wickedness of rejecting such mercy—God's mercy. I held up the Bible (God's looking-glass for the heart) before her, and showed her some of those passages which describe the heart of an impenitent, unbelieving sinner. Such as the following; "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually." Gen. vi. 2. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside; they are altogether become filthy; there is none that doeth good, no, not one." Ps. xiv. 2, 3. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccles. viii. 11. "Yea, also, the heart of the sons of men is full of evil, and after that they go to the dead." Ec. ix. 3. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. xvii. 9. Also several passages in Romans, the 1st, 3d, and 8th chapters. And from these I showed her the dreadful guilt she would incur, if she should let her wicked heart lead her to neglect this great salvation.

She was much impressed with it, and seemed to see that all her neglect of duty only showed how far her heart was from God. And she cried out bitterly, "What a wretch am I! O! salvation is not for me, I am so wicked." She said the way of salvation seemed hedged up, and her mind was all dark, and she could not do as I had directed her. She begged me to pray for her, and remained more than an hour on her knees in agony, crying for mercy, and saying, "What shall I do? What shall I do?" I told her the first thing for her to do, was to forsake her sins, and give herself to Christ, and that she should do this immediately. I urged every motive, and gave every encouragement that I could think of, to make her cast herself, in faith and love, upon the Savior immediately. But after all, she went away anxious and distressed.

The next day I saw her again. We had a solemn interview; and before we parted, she professed submission to Christ; and she went away apparently more calm, but without much light and comfort. But the next morning she came into my house without ceremony, and with a sweet countenance, took both my hands in hers, and cried out, "Mr. S—, do you know how happy I am! I feel as if a mountain was taken off from my heart." We all gladly knelt down together, to give thanks to Almighty God, for his goodness to her. She seemed in the highest degree convinced of the truth of the gospel, and most firmly determined to make any sacrifices, and meet any persecutions, that might come from her determination to serve Jesus Christ.

I took much pains to instruct her in the truths and duties of religion, and had the satisfaction to see her grow rapidly in grace and knowledge, and become a remarkably happy Christian. She soon made a public profession of her faith, cast in her lot with the people of God, and became an active and devoted teacher in the Sabbath school. Through her kind and faithful efforts, she had the pleasure of seeing several of her young friends as happy as herself. And what was still more delightful, her own mother, above fifty years of age, was converted through the persuasions and prayers of this lovely young Christian. Experiment proves that true piety is the only "way to be happy," for time or eternity. Friend, are you happy?

### AN ANECDOTE.

While on a visit a few weeks since, I had the happiness of spending an evening in company with Mrs. D—, an elderly lady, devotedly pious, and truly a mother in Israel. She was full of heavenly feelings, and took great delight in conversing upon all the benevolent, and christian efforts of the day. The progress and onward march of her Saviour's cause filled her soul with joy. Among other subjects of conversation, the Sabbath school was introduced. Here I found Mrs. — peculiarly interested. After a short pause in our conversation she said, "Oh! I can never be sufficiently thankful for the blessed Sabbath school. I can never cease to pray for its prosperity. Through this means I have received, I humbly hope, the greatest blessings, that Heaven could bestow. In the Sabbath school my two only daughters were converted to God." At my request Mrs. D—, then gave me the substance of the following sketch:

"I well remember," said she, "the first effort in behalf of Sabbath schools in C—. Two or three pious young people had been from house to house and collected a few children, who were willing to be taught on Sunday. This little school became more and more interesting, and, at length, after more than a year of individual struggle, it caught the attention of the minister and church. Another more efficient effort was made, and so many expressing their willingness to join, it was thought advisable to organize a regular school. Accordingly, the next Sabbath noon was designated for that purpose. After the morning exercises, those, who were willing to engage as pupils or teachers, were requested to occupy the pews upon the broad aisle.

"Ever since the commencement of the little school of which I have spoken, continued Mrs. D—, I watched with peculiar interest its progress, and I saw the effects of the instruction imparted there, upon the tender minds of the pupils. I could not doubt, that influence so salutary in its tendency, and labor so disinterested would be blessed by God. I had two daughters, somewhat older than those, who attended the school. Both were impenitent, and much devoted to youthful pleasures and amusements. I had however often urged my daughters to attend, wishing them, not only to enjoy such privileges themselves, but induce others to do so. But they had ever declined. I hoped that the affectionate invitation of their minister would meet with better success. After the meeting was dismissed, I watched with intense anxiety the fluctuating feelings of my dear girls. They with equal anxiety watched the movements of their mates. At length several retired to an opposite quarter of the house. This decided every mind, and the whole circle followed the unhappy example—my daughters among the rest. I was exceedingly pained and knew not what to do. But the business of organization was going forward, and would soon be accomplished. I could not rest without one more effort; I rose and hastened towards the gay young ladies. They were evidently not much pleased at my approach. However, I introduced the subject; I addressed them all. Upon some I could perceive the sarcastic smile, upon others the indignant frown. But I was enabled to press my suit. By and by there was whispering among a few, and the resolve, "I will go,



if you will" came to my ear. This encouraged me, and I plead with more earnestness. In fine, I had the pleasure of seeing the whole circle, consisting of twelve young ladies, formed into a class in the Sabbath school. None ever repented that decision.

But to speak of my own children. They had been in school about a year, when a revival commenced among the pupils. Both of my daughters were hopeful subjects of the work. Soon after they became teachers in the Sabbath school, and, being more and more attached to their delightful duties, they were constant in their attendance on their much loved classes till about a year since, when, having married missionaries, they left home and all they once loved, and are now far away, laboring among the heathen. They are deprived of all the elegancies and of many of the comforts of life, which they once enjoyed. They are subjected to much toil and painful care; but they are happy. I do not mourn that they have left me alone. I gave them the parting embrace with tears; but they were tears of joy. When we meet again I expect it will be in Heaven. Meanwhile, I shall ever pray for the Sabbath school, and do all I can for that institution, which was instrumental in the salvation of my dear daughters."

#### SABBATH SCHOOLS.

At the Annual Meeting of the Maine Sabbath School Union, the Rev. Mr. Johnson of Saco, stated that on a late examination of the Records of his church, he found that of a little over a hundred of the latest received into his church, 41 were from the Sabbath Schools. He illustrated the influence of the schools in places almost beyond the reach of other means of grace, by the following interesting piece of local history:

On the banks of the Saco, about a mile above a flourishing village, is a cluster of small houses, in none of which a few years since, was there a single praying man. The occupants were reported to get their living almost wholly by stealing logs from the river, manufacturing them into shingles, and selling them for New England Rum! A man might be seen sometimes, with a hand-sled, loaded with a bunch of shingles and a jug,—at other times with the shingles on his shoulders and the jug in his hand on his way to the village, to replenish his jug. The general character of the population corresponded with this specific trait.

There was, however, one praying woman, the wife of a drunken husband, who continued to pray, till death set her free from earthly trials, and introduced her to that world 'where the wicked cease from troubling and the weary are at rest.' This woman left behind a daughter, who soon began to seek after the Lord, and at length obtained hope of pardon. She went out to service in Boston. While there in comparative comfort and on good wages, she heard that her father was in the poor house. She was distressed, not so much at his poverty, as at the thought that 'no man cared for his soul.' Filial duty and affection, sanctified and directed by Christian principles, prevailed. She came home—took her father from the poor house to the little old house by the river, and there watched, nursed, and instructed him till he died. As a means of support she opened a school in the same house; on the very moderate terms of 5 1-4

cents a week, for a scholar. She had 16 scholars, which afforded her an income of one dollar. These same children with others she formed into a Sabbath School class, and instructed them from the Scriptures on Lord's days. After her father died, and she had left the neighborhood, the house was taken possession of by another man. The neighbors all said of him, He will become pious, for there has always been one religious person in that house. The children flocked to him, and besought him to keep Sabbath School, as Miranda did. He was perplexed—hesitated a while, but at length complied, telling them to come on the Sabbath. They came—the lesson was soon said; for he could do nothing more than to hear them rehearse. He found himself in a new and trying situation. Miranda, said he to himself, would pray with you, and counsel and exhort you, but I cannot—Go home.—He felt that he was a sinner, and soon gave external indications of his inward feelings. His wicked neighbors pitied him. He sent for a professor of religion, who lived about a mile distant, from whose counsel and prayers he derived benefit, and at length obtained hope. His wife soon followed him—the attention of neighbors was arrested—convictions fastened upon their minds, a revival of religion prevailed, and as many as 20 obtained hope—one of whom had been a drunkard, or rum drinker for 70 years. Prayer meetings are held on that spot, where once was heard the voice of profanity, and those other abuses of speech to which addictness to the bottle gives birth.

#### PARENTAL FAITH.

A clergyman, some time since, concluding a sermon to youth, took occasion to press upon parents the duty of parental faith, and illustrated its power in the following manner.

"About two-and-twenty years ago, a little circle were met around the apparently dying couch of a male infant; the man of God, who led their devotions, seemed to forget the sickness of the child, in his prayer for his future usefulness. He prayed for the child, who had been consecrated to God at his birth, as a man, a Christian, and a minister of the Word. The parents laid hold of the horns of the altar, and prayed with him. The child recovered, grew towards manhood, ran far in the ways of folly and sin. One after another of that little circle ascended to heaven; but two at least, and one of them the mother, lived to hear him proclaim the everlasting gospel. It is," said the preacher, "no fiction; that child, that prodigal youth, that preacher, is he who now addresses you."

Mother's Magazine.

**DOCTRINAL KNOWLEDGE.**—Now the foundations of old opinions are breaking up, and the human mind is awaking to examine for itself. Men will think, and they must be met by thought. They will reason, and must be met by argument. The Christian who goes forth unacquainted with the doctrines of the bible and unprepared to defend them, is like the man who puts to sea without chart or compass or helm, when the winds arise and he is buffeted by force waves. Now every Christian should take to himself the whole armor of God; clad in this, with the shield of faith, the helmet of salvation, and the sword of the Spirit, he may stand; and having overcome every enemy be strong in the Lord, and the power of his might.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 16, 1833.

[For the Religious Intelligencer.]

## AWAKE, THOU THAT SLEEPEST.

Ma. Editor.—In view of the following passages—"Pray for the peace of Jerusalem, for they shall prosper that love her.—For Zion's sake I will not rest till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth;" also in view of the importance of uniting effort with prayer for the good of Zion,—I again address a few words to the brethren. Do not all feel that the charge of ministers is very solemn and responsible? And are not professing Christians in a high degree accountable, also, for the influence they exert over precious immortal souls? I know that human instrumentality is small and feeble, when exerted for the good of others; but God can, by his Almighty power, make it effectual. All need the animating influences of his Spirit, to aid them. For what can be done without his Holy Spirit?—If the churches as a body were alive and faithful to souls, could they not do much? Yes, Christians banded together, and going forward in duty, can do much for the prosperity of Zion. Who of us make sacrifices for sinners—pulling them as it were out of the fire? Are we not slothful and worldly minded, hoping and intending to do better in future? Do not Christians spend much time in confessing their sins and praying for a blessing, when, if they acted and felt as they ought, they would be rejoicing in a revival, and see sinners pressing into the kingdom? We expect to see the impenitent actuated by selfish motives in all that they do, and seeking their own interests.—Is there not danger that Christians will be selfish, and spend much time in praying for themselves, and not enough for the salvation of souls? Do they always pray for a revival from right motives, desiring most of all that God may be glorified? Do not the darkness and doubts with which some Christians are troubled, arise from their unfaithfulness? Why do they shrink back from duty? Why not delight to go forward?—Why not more engaged, united and earnest in their prayers and efforts for the glorious cause which they have espoused?—True believers know something of the character of God, and his excellency; they know about the fulness of Christ, and his preciousness; they know how ready parents are to give good gifts to their children, and that their Heavenly Father is much more ready to give the Holy Spirit to them that ask him aright. Yes, they know all this, and much more; and they ought to think and talk much about these things. Then they will be more inclined to feel and act accordingly. Is it not a dark sign, when professing Christians meet and talk more about the world than about religion? The inspired writer says, out of the abundance of the heart, the mouth speaketh. I believe, if the heart is glowing with love to the precious Saviour, it will be manifested in the conversation; and if it feels a deep concern for the impenitent, it will show it in a readiness to speak to them about their spiritual interest. I presume you will join with me, dear sir, in feeling that there are no Christians but what can do some good in the cause of Christ, if they are only willing to take up the cross, and go forward in every duty. It is my impression, that those who manifest no great anxiety for sinners, nor call upon them to "flee from coming wrath," nor perseveringly plead for them, cannot expect to be much awake themselves.

Yours respectfully,

ZION'S FRIEND.

## FEMALE MISSIONARIES.

There are more female Missionaries in the field than males; they are as necessary; in the department they fill as the other, and it is highly important that they should

be well qualified for their station. We copy from a letter, in the Boston Recorder, the following useful hints, to those who are ever expecting to be called to this high honor. The letter is from a talented and devoted female missionary, written to a sister in this county, who expects in a few months to embark for the same station. The writer, having been engaged in the missionary work for 14 years, is no doubt well qualified from experience to give advice on this point.

*My Dear Sister,*—Very many thanks for your long kind letter which we received a few weeks since. I can sympathize with you from experience in some of your darkness and blindness of mind, and I rejoice that you are so happily free from it now. May your faith henceforth be strong and uniform, and then you will have sweet and uniform peace, let what will affect you of a temporal nature. I shall hope soon to hear how you enjoy your new employment—if the care of infants suits your taste and temper and acquirements—how successful you are, &c. &c. "They say" you think much of missions. I should rejoice, if you are qualified, which I trust you are, to have you "even as I am," except these infirmities and sins. Perhaps you will not think it amiss if I tell you what I think a missionary's wife should be. Well then, I think she should have sincere and humble piety, a good temper, common sense, a cultivated mind, a thorough knowledge of household economy, and affable manners.

By the first I mean not a common or low degree of piety, which only secures the safety of the individual; but, with clear and distinguishing views of what christianity is, and what it requires, and, with a well grounded hope of an interest in the Saviour, there should be a heart glowing with love to Him, a lively and abiding sense of His fulness and sufficiency, of the excellence and truth of the promises of his word, and deep views of the utter helplessness and dependence of the sinner himself. There should be a strong and impelling desire to be and to do whatever the Lord requires—a willingness to give up comforts and submit to privations—to forsake ease and endure toil—to change the society of friends for that of enemies—to assemble no more in the Great Congregation, but seek the Lord in the wilderness or in the desert with one friend or with none; in short, to make every sacrifice of personal ease and gratification for the one great object of making known a crucified Saviour to those who are perishing in ignorance and sin. If your hands would be soiled by performing acts of kindness and charity to the poor and wretched; if your mind would be contaminated by intercourse with the moral depravity and degradation of the heathen; if your habits are such that you shrink from familiarity with what is uncourteous and unpolished; if you love refined society so that you cannot cheerfully relinquish it; if the pursuit of literature is so charming that it cannot be abandoned; if you cannot "spend and be spent" for others, and those too who are degraded almost to the level of the brutes, you would do better not to think of the missionary work.

By good temper, I mean not equanimity and mildness only, but a willingness to be pleased; desire to make others happy; patience and forbearance towards all, even towards those who are the least agreeable; that which can submit one's own opinion to others, and cheerfully bear contradiction; and all that the Apostle includes in his definition of charity, 1 Cor. xiii. 4, 5, 6, and 7.

By common sense, that sense which enables a person to understand the common use of common things, the result of observation, of experience and of sound judgment in the every-day affairs of common life. And be assured that with all the learning to be acquired in ordinary circumstances, without this more rare qualification, you would do but little good in the missionary service.

The cultivated mind which is needful, may be a good knowledge of Geography, History, of the English Language



guage, some acquaintance with Polite Literature, a chaste, easy style of writing—other acquirements, such as some knowledge of Botany, Chemistry, Painting and Music are very useful; but it is indispensable that the wife of a missionary be able to keep all her own and her family's accounts; she should also be able and apt to teach;—she should have studied human nature in various situations so to have some knowledge of men and manners; and especially should she be able to make a correct estimate of her powers and attainments; and she should know how to make the best use of her time.

A thorough knowledge of household economy is almost a *sine qua non* in the qualifications of the wife of a poor man (as a missionary is supposed of course to be.) It is necessary to her own comfort in a heathen land, as well as to a proper provision for her family. All is confusion and waste, if a woman at the head of a family here, is not acquainted with every kind of family business. She must know how to provide for the various wants of a family, and how to take care of what is provided. She must know how to *cut*, and *make*, and mend every kind of garment, and be willing to do it all so. I do not say it is in every case necessary to do it, with her own hands, but in many it is.

Kind and conciliatory manners are very desirable, that she may be beloved by her brethren and sisters, if she have any in the same field, and that she may win the heathen around her to come and embrace the gospel. This is of more importance than is often supposed. The heathen are governed by appearances, at least at first, and an unkind manner towards them, shuts their ears and hardens their hearts.

Now, dear ———, do not say, This is too much, I can never think of engaging in the missionary work. Does what I have said imply so much as the command, "be ye perfect as your Father in heaven is perfect?" and is it not true that "if any man lack wisdom, he may ask of God, who giveth liberally, and upbraideth not?"

#### THE MISSIONARIES AGAIN.

We published in our last, a part of the Proclamation of the Governor of Georgia, in discharging Messrs. Worcester and Butler. Our remarks might appear harsh when applied to the public functionary of a *Sovereign State*; but the transaction in all its bearings, has been marked with injustice and tyranny instead of "magnanimity!" while the course pursued by the injured party has been marked with Christian meekness and forbearance, when they might have commanded the aid of the nation to redress their wrongs. Gov. Lumpkins seems to pride himself, that the Missionaries have appealed to the magnanimity of the State. The following particulars are stated by Mr. Worcester in a letter dated Dec. 7.

"It was not till the day it was served, that Dr. Butler and I knew that such a notice was necessary. Previously to the giving of it, our friends here were about making efforts to procure a resolution of the Legislature, recommending to the Governor to give us an unconditional pardon as soon as circumstances would admit; and that, it was supposed, would be as soon as the land lottery was completed, unless it should be thought necessary to wait till the session of the Supreme Court should pass, lest it should appear to be done through fear of that Court. Indeed, we suppose that we had received some intimation, that we might be discharged when the lottery was completed, without waiting to see what the Supreme Court would do. Willing to receive an unconditional discharge; and not only on that, but on other accounts, desirous to avoid every thing of an irritating character, we would rather have avoided giving the notice I have mentioned; and studied for a considerable time whether we could not, but it seemed to be requisite in order for the case to come before the court, and there

could be no delay without the hazard of protracting the suit a year longer than if the notice were immediately given."

Having, in these circumstances, given the notice, they proceeded deliberately and carefully to enquire whether, in existing circumstances, duty and expediency required them to proceed; and to ask the opinion of the Prudential Committee, and of other friends on the subject. The result was, letters to the officers to whom the notice was sent, informing them that the intended motion would not be made. The following is a copy of that to the Governor;

Penitentiary, Milledgeville, Jan. 8, 1833.

To his Excellency, Wilson Lumpkin,  
Governor of the State of Georgia.

Sir—In reference to a notice given to your excellency on the 28th of November last, by our counsel in our behalf, of our intention to move the Supreme Court of the U. S., on the 2d day of February next, for further process in the case between ourselves individually as plaintiffs in error and the State of Georgia as defendant in error, we have now to inform your Excellency that we have this day forwarded instructions to our counsel, to forbear the intended motion, and to prosecute the case no further. We beg leave respectively to state to your Excellency, that we have not been led to the adoption of that measure by any change of views in regard to the principles on which we have acted, or by any doubt of the justice of our cause, or of our perfect right to a legal discharge, in accordance with the decision of the Supreme Court in our favor, already given, but by the apprehension that the further prosecution of the controversy, under existing circumstances, might be attended with consequences injurious to our beloved country.

We are respectfully yours,

(Signed) S. A. WORCESTER,  
ELIZUR BUTLER.

What occurred subsequently, is detailed in the following extract of a letter from Mr. Worcester, under date of Jan. 14.

"We soon learned through Col. C. that the Governor was highly offended with the latter part of our communication. Col. M. also, as he told us the next morning, met the Governor at night in the street, and found him very much displeased, and determined to hold us still in confinement. He thought the communication was an insult to the authority of the state. It would have been sufficient to give him a simple notice of the withdrawal of our suit, without insulting him with the declaration that we were altogether right, and the state altogether wrong. Col. M. and Col. C., although they both thought that the Governor need not have taken any exceptions to our communication, were both very solicitous that we should offer the Governor a substitute for what we had sent, withholding, or at least expressing in different terms the part which had given so much offence. We were strongly indisposed to make any alteration, feeling that there was nothing improper in what we had written.

"At night, however, we were deliberating whether we might not possibly devise a substitute which would satisfy the Governor without yielding principles, when Mr. Potter brought us word which put that question at rest. Col. C. of his own accord had called on the Governor, to ascertain whether he would accept a substitute. The Governor refused; but said if we would write a letter disclaiming any design to offer an indignity, and say that we now appealed to the justice and magnanimity of the state, whether we might not consistently be set at liberty, he would do it within twenty-four hours. Col. C. said to him, "You cannot expect these men to make any supplication." The Governor replied, "I do not wish it, but it seems as if they might make a *respectful application*." To the former part of the Governor's proposition we had not the least objec-

tion. An application for a release was a different thing; and General Coffee had used that very term, when he assured us, as the sentiment of the governor, though not officially communicated, that no concessions nor conditions, 'not even an application' to the Governor would be necessary. We saw no objection, however, to simply stating to the governor, what was our view in withdrawing our suit. We did not withdraw for the sake of a release; but had determined, if we should be convinced that it would be more for the public good, to withdraw, whether we were released or not. We therefore immediately wrote the following communication.

*Penitentiary, Milledgeville, Jan. 9, 1833.*

To his Excellency Wilson Lumpkin,

Governor of the State of Georgia

Sir,—We are sorry to be informed that some expressions in our communication of yesterday were regarded by your Excellency as an indignity offered to the State or its authorities. Nothing could be further from our design. In the course we have now taken, it has been our intention simply to forbear the prosecution of our cause, and to leave the question of the continuance of our confinement to the magnanimity of the State.

We are respectfully yours,

(Signed)

S. A. WORCESTER.

ELIZUR BUTLER.

"This communication was sent to the Governor the next morning, by the hands of Col. C. through whom we had been informed in what manner the Governor had received our previous letter. The Governor after some deliberation pronounced it satisfactory.

"A little before noon to day (Jan. 14) we were told by Col. Mills, (the keeper of the penitentiary) that he had received orders from the Governor to discharge us from further confinement. It is now night, and we are sitting by Col. Mills' fireside, expecting to be on our way home early in the morning. We have, as yet, received no written discharge either from the Governor or from Col. Mills; nor have we said anything respecting it—but shall, perhaps, receive something before we leave town."

#### LETTER FROM MR. BREWER

To the Editor of the Boston Recorder.

SMYRNA, OCT. 2, 1832.

By the present opportunity I have time only for a few words. While in the act of dating my letter, I was summoned to the door of my school room by two Greeks from the island of Ipsara. They came to repeat a request often urged upon me by their little community. In months past we had established a school in that unhappy island, which we fondly hoped might find favor with the benevolent in America. We knew the interest that was taken by many of our countrymen and particularly the citizens of Boston, in the deceased Garafelia Mohilbey, who was a native of Ipsara. Now that this lovely flower, transplanted to another clime and beginning to bloom so beautifully—

Nov. 17th.

Another interruption, in consequence of an alarm of fire, left my sentence unfinished, and prevented my sending by the intended conveyance.

I was going to say that I hoped the benevolent in your city who wept over the grave of the interesting Garafelia, would like to preserve some memorial of her in a school named after her in her native isle. Her weather-beaten countrymen (of whom I was speaking) besought me most earnestly to have pity on their neglected children. I verily believe they would have kissed my feet if I had promised to pay only half the expense of a master, but we are already too deeply in debt to increase our expenditures in the least degree. Had they known the struggle which it cost me to refuse them the smallest aid, they would not have thought it necessary so to urge their plea. I spoke kindly, and

said (it was all I could do) I will once more write to America, and repeat the story of your island's former devastations and present wants.

We have lately had two fires in Smyrna, one of which consumed from 20 to 30 Turkish houses, the other, several hundred shops and Magazines.

The contributions for a Public Dispensary by the people of Smyrna, amount to more than 1000 dollars. Mr. Lewis continues his gratuitous attentions to this most useful institution, which is open to the poor without distinction of religion.

In the Jewish department, we hear nothing of late, of particular interest. During the late violent storm in the Black sea, some scores of Jewish Pilgrims on their way to Jerusalem, from Russia, were said to have been lost.

Rev. Mr. Jetter's school of Greek girls in the neighboring village of Bonjuh, is more than ever flourishing. He has also had the kindness to adopt one of ours in town. The embarrassments of his own society will prevent his doing what his heart would wish, in the support of schools.

Mr. Barker has just returned from performing an agency for the British and Foreign Bible Society in Servia. At our last monthly concert he gave an account of the urgent need there is of a Protestant Missionary at Salona. A Lancasterian school has lately been established by a master of my acquaintance, who, as usual, asks assistance of me in books, &c. Mr. Barker also mentions that there are many Jews in Belgrade and other parts of Servia, efforts for whose conversion would rather be countenanced than otherwise, by the Servian authorities. By the late treaty with Russia, the Turkish influence in that province is much diminished. Belgrade itself presents an inviting field for missionary efforts.

In Constantinople the plague still interrupts the labors of our brethren, who, we are glad to learn by to-day's post, are all themselves in good health. Some persons had died in an adjoining house of the disease. It is to be hoped that the cold weather of winter will bring them some relief.

In Malta, prospects are a little more encouraging. At Athens too there is quiet, though there is great disorder in almost every part of Greece. I must confess I begin to have fears that even the Regency and the King, should they ever come, will not be able to repress piracy, and keep down the spirit of faction. "Peace on earth" has no other sure foundation but in the gospel of Christ.

From Syria we hear that Wortabet, the Armenian, died of the cholera at Sidon. Mr. Farmer, the Jewish missionary, arrived there just in time to bury him.

New trials, we fear, have overtaken the brethren who are on their way to join Mr. Graves at Bagdat. Indeed, it is recently reported that Mr. Cronin, one of their number, has been murdered. Under such circumstances what could have become of his mother and infant child, as well as his two associates, Messrs. Parnell and Newman!

The war between Egypt and Turkey still lingers. Propositions for peace on the part of the former power, have been rejected by the Sultan, and a vast Turkish army is assembling at Iconium. It is truly a critical moment for these Mahomedan countries. In case of another single unsuccessful battle, the Pasha of Egypt who now governs Arabia and Syria, might extend his sway over the whole Turkish Empire.

Amid wars and rumors of wars, we ourselves, however, are permitted to dwell in peace. My English service has been continued through the summer at the Dutch Chapel. Mr. Lewis preaches at the same place in French and Italian alternately on Sunday mornings. Mr. Arundell and Mr. Jetter have officiated alternately in the English Chapel and at Boujah. On Sabbath mornings our Greek Sunday Schools occupy much of our time.

My own family is in comfortable health. Last evening we had an infant son baptized by the name of *Fisk Parsons Brewer*. Will not some of the friends of his sainted namesakes also hand down their memories to posterity in this first scene of their labors, by founding a *Fisk and Parsons* school? The shadows of the evening compel me to close. My heart however would add, "The Lord bless the land of our father's sepulchres!"

J. B.

## CORSETS AND INTEMPERANCE.

Dr. Mussey has proved in his lectures, that the fashion of wearing corsets not only destroys the beauty of the face, and symmetry of the body of those whom God designed as the fairest part of his work, but that it induces more disease and premature death than any other cause whatever. A writer in the *Journal of Humanity* makes the following comment.

## TO THE LADIES.

While listening to Dr. Mussey's Lectures which we noticed last week, we were led to reflect on the similarity between the evils of intemperance and the use of the corset. We shall briefly present our thoughts on that occasion to our fair readers, though we do it at the risk of remaining a bachelor for life. If they have read our report of the Doctor's remarks, they are prepared to judge of the correctness of our views.

Intemperance is an evil because it is the parent of disease, crime, misery, and death. So is the corset. Three fourths of the diseases and complaints, and perpetual sickness of the delicate damsels in society, are produced by tight lacing. Where is the girl of eighteen who does not have occasional pains in the side, dizziness, cold feet, indigestion, a feeble, fluttering pulse, faintness, head ache, splenetic affections, and a hundred other nameless and unnameable disorders of her mortal body, all to be ascribed to her fashion in dress? Corsetting originates crime also, for the habitual use of the corset, like the habitual use of ardent spirit, brings on death. "Greater numbers annually die among the female sex by the use of the corset," said Dr. M. "than are destroyed among the other sex by the use of spirituous liquors in the same time." And every girl who occasions her own death, either suddenly or gradually, by her modes of dress, is guilty of *suicide*—she dies by her own hands. And her crime too is of the most aggravated character, if she persists in her course of self destruction after she becomes enlightened on the subject, for she does not commit this murder upon herself during a temporary derangement, when overpowered by the horrors of despair, but she acts with the greatest deliberation and coolness. Her friends too, her mother, her older sister, and all who encourage her in this practice are accomplices in the crime.

This practice is also the occasion of a great amount of wretchedness. Who has not pitied the poor victim of vanity as he observed her pallid cheek, her sunken eye, her tortured, mis-shapen form, her trembling step, or hobbling gait, her swooning, and numerous other mournful and yet half ludicrous symptoms of the ruin which her mad devotion to fashion is hastening upon her?

Again, intemperance dethrones reason in the drunkard. So does tight lacing in the ladies who practice it. Do you notice that young lady who comes into your church on a Sunday, dressed in the mode "Just from Paris?" She is seated. Her bosom heaves with agitation, or rather would heave were it not confined so as to render any motion impossible. See how the corners of her mouth are drawn aside. Observe the restlessness of her limbs—the vacant, sickly glare of her eye. These are proofs of incipient insanity. And in this manner, as a member of the church of Christ, she is come to worship God. What a preparation of heart there must be, where there is such a preparation of the body!

The habitual use of spirituous liquors also occasions frequent bodily deformity—one of its least evils to be sure, but yet an evil. We need only remind our fair readers of the bloated visage, the inflamed eyes, the bending form of the drinker. As truly doth corsetting affect the wearer. If a shoulder pushed upward far out of place, or on one side to a considerable degree, be desired, any lady may easily obtain this beautiful feature by the use of the corset. How would you like a back-bone shaped like a figure 5—or an interrogation point? If it would be agreeable, apply to Dr. Mussey, and he will furnish one most elegantly deformed, produced by the lacing of the owner when she graced the gay circles of Paris.

If you remonstrate with the habitual drinker of ardent spirit, and attempt to persuade him to abandon the practice, he meets you with a host of objections. He says the small quantity he takes by no means tends to injure him; he feels the better for it. So says the lady who wears her corset. It does her good; "it braces her up," and gives her strength, just as much as rum braces the muscles of the drunkard, and gives him strength. But physicians say that the smallest quantity of ardent spirit taken into the system produces mischief. And Dr. Mussey says that any pressure which in the least degree impedes the motion of any bone or muscle, or blood vessel, must inevitably injure the health.

But, says the drunkard, "I can't do without my liquor." So says the girl who dresses too tightly. "I can't do without my corset. I shall drop to pieces without it." And has the drinker been so long accustomed to the stimulus of his poison that he has no energy which is not inspired by them. And has the maiden so long applied the instrument of torture, that her ribs are motionless, and her muscles refuse to support her? How will the drunkard and the lady answer to God for this suicidal act.

But want of room compels us to stop. We believe the day is at hand when the practices which we have thus placed in juxtaposition will ere long be considered alike disgraceful and criminal. Were we on a Grand Jury, we would present the use of the corset as a nuisance, a public evil and abomination. Were we a minister of the gospel, we would anathematize it from the pulpit as a heinous sin against God. Were we a father or a husband, we would assert our supremacy as sovereign in our family, and would "break, burn, and destroy," till the instruments of death were banished forever. And now that we are an editor, we express our astonishment that this murderous custom has been tolerated so long without a note of remonstrance or alarm. Where is the pen of the gifted "L. H. S."—of "Cornelia," and others whose influence might yet rescue multitudes of their sex from the bloody edicts of fashion? Let them come forth and attempt to save some of the 50,000 victims who annually die in the United States by the use of the corset.

From the Protestant.

## IDOLATROUS WORSHIP OF THE VIRGIN MARY.

Probably no book, which ever has been written by the authority of the Roman Hierarchy, illustrates, more completely, that part of the apostle John's vision—than a work issued by the Popish Cardinal and Saint, Bonaventura. The apostle in Rev. xiii. 1, 5, 6, and 17, ver. 3; thus describes the *Beast* which he saw. "Upon his heads the name of blasphemy. A mouth speaking great things and blasphemies. He opened his mouth in blasphemy against God; to blaspheme his name, and them that dwell in heaven. Full of names of blasphemy."

Bonaventura was canonized as a Roman Saint, and as such is actually worshipped by his credulous devotees; July 14, being appropriated to this honor. In the second part of his works, printed in 1495, at Argentine,



page 85, &c. is a compend intitled—"Psalterium Beatae Virginis," &c. "*The Psalter of the Blessed Virgin.*" compiled by the Seraphic Doctor Saint Bonaventura, Bishop and Cardinal Presbyter of the Roman church, in honor of the Mother of God, &c." This work contains every one of David's psalms; in which he has erased the title LORD, and inserted that of LADY. A few extracts will unfold the various kinds of blasphemy, with which "the Man of Sin" and his true disciples are chargeable. The numbers refer to the Psalms, and by a comparison of the Titles and the verses, with the Bible, will accurately make known the nature of the alterations, and the revolting character of the blasphemies and idolatry which are the essence of Popery.

**Psalm 1. OUR LADY'S BEAUTY.**—"Blessed is the man who understandeth thy name, O Virgin Mary! thy grace shall comfort his soul."

**2. TREASON AGAINST CHRIST.**—"Why do our enemies fret and imagine vain things against us? Let thy right hand defend us, O Mother of God! Come unto her all ye that labor and are troubled, and she will give rest unto your souls. Bless her with all your hearts, for the earth is full of her mercy."

**3. BLASPHEMOUS IDOLATRY.**—"Why are they so many, O Lady, who trouble us?—Take away the burden of our sins. Have mercy upon me, O Lady, and heal my infirmities."

**4. FALSE FAITH.**—"When I called to thee, thou heardest me, O my Lady—because thy mercy is great towards all them who call upon thy holy name. Blessed be thou, O Lady, and thy majesty, for ever. Glorify her all nations of the earth."

**5. DEROGATION OF CHRIST.**—"Hear my words, O Lady! Turn our mourning into gladness, and our trouble into rejoicing."

**7. LYING CONFIDENCE.**—"O my lady in thee do I put my trust; deliver me from my enemies, O Lady! Let the brightness of thy countenance shine upon us. If the enemy persecute my soul, O Lady; help me that he destroy me not."

**13. REFUGE IN MARY.**—"How long dost thou forget me, O Lady?—We magnify thee, the finder and author of grace."

**16. SEEKING MERCY.**—"Preserve me, O Lady, for in thee have I put my trust."

**18. PRAISE OF MARY.**—"I will love thee, O Lady of heaven and earth—for thou art the marvellous foundation of all religion."

**26. PRAYER.**—"Judge thou me, O Lady! because I put my trust in thee, therefore I shall not fall."

**31. CONFIDENCE IN DEATH.**—"In thee, O Lady, do I put my trust, let me not be confounded; and to thy glory receive me. Thou art my strength and my refuge, my consolation and protection. Thou art my helper, into thy hands I commend my spirit."

**34. BLASPHEMY.**—"I will always praise our Lady—thou didst compel the word increate to take flesh of thee."

**36. IMPIETY.**—"O Mother of God, turn the countenance of God towards us; compel him to be merciful unto sinners. Blessed be thy dominion in heaven, and blessed be thy magnificence upon the earth."

**47. PRAISE TO MARY.**—"O clap your hands all ye people. For she is the gate of life, the door of salvation, the hope of the penitent, the comfort of the sorrowful, the blessed peace of hearts. Have mercy upon me, O Lady! for thou art the light and hope of all who put their trust in thee."

**105. IMPIETY.**—"Praise our Lady, and call upon her name. Everlasting salvation is in thy hand, O Lady."

**IDOLATRY.**—"The Lord said unto our Lady; sit here my Mother on my right hand."

At the end of the Psalter, which is full of the like flumery, are several blasphemous and idolatrous chants; in which the Holy Scriptures are most awfully perverted; a few specimens will suffice, by which to judge of the whole compound of impiety.

1. "Behold, O Lady my Saviour, I trust in thee, and will not fear—because thou art my strength, and art become my salvation."

2. Rejoice all mankind, because the Lord thy God hath given you such a Mediator."

3. "I will confess to thee, O Lady, because thou hast hid these things from the wise, and hast revealed them to little ones."

4. "O wicked and perverse generation, acknowledge our Lady, thy Saviour. Is not she thy mother that possessed thee, and hath begotten thee?"

5. "O thou blessed Lady, in thy hands is laid up our salvation."

6. "In thy name shall every knee bow, in heaven, and earth, and hell."

7. "Like as the Infant cannot live without the nurse, so thou canst not have salvation without our Lady."

8. **PARODY OF THE ATHANASIAN CREED.**—"Whoso will be saved, before all things he must hold his belief of our Lady; which belief, unless every one shall hold perfect and sound, shall perish without doubt forever."

9. "O good Mary our Mediatrix, Mother of grace, and Mother of Mercy! commend thy well beloved Son, &c."

10. We only subjoin the following paragraph of unparalleled blasphemy—on page 100. Bonaventura propounds this horrible startling question—"Quæ major bonitas quam quod Christus, &c. What greater goodness can be, than that Christ is content to be captive upon the altar?" He replies by a misapplication of Scripture, from the prophecy of Jeremiah, which equals any attempt to render divine truth ridiculous, that can be found in Voltaire, Volney, or Paine. To which he adds, "*We ought not to let Christ go out of our hands being our prisoner and Captive, except he grant unto us remission of our sins, and his heavenly kingdom. The Priest therefore, lifteth up the body of Christ upon the altar, as though he thus said, Behold him whom the whole world is not able to comprehend; he is holden here our captive; wherefore let us hold him fast, and not let him go before we obtain from him our requests, &c.*"

The above extracts are not, as the Papists falsely affirm of almost every paragraph which is cited to display their abhorrent anti-christian system, "*Protestant forgeries and lies,*" but they are faithful translations from the original Latin; for the correctness of which, we refer to the very book of the Seraphic Doctor and Cardinal Saint, as the papists worship him, on July 14—and we dare any Roman Vicar General, Priest or Prelate, to deny either the genuineness of the quotations, or the exactness with which the meaning is conveyed into our English language.

We often perceive in some of the papers with which we exchange, very urgent demands for Facts upon Popery—and Extracts from Romish authors of Papal infallible authority, illustrative of their principles and practices—and we sometimes comply with their request—but we cannot perceive, that our labor of research is rewarded by being disseminated among their intelligence. For the above specimens of Marianity, we had to examine two folio volumes which we happen to possess,—containing 2000 pages of black letter—of which work probably there are not four copies in the United States. If the Publishers of those Journals therefore are sincere in desiring authentic information upon Romanism, that they may disperse it, they will publish the above specimens of Popish blasphemy and idolatry.

#### CASPER HAUSER.

This is the name of an individual, says the N. Y. Evangelist, who was found in the year 1828, in the streets of Nuremburgh. No one knew where he came from. And all the efforts of government to penetrate the mystery of his situation have hitherto been unavailing. He was 16 or 17 years old; had never learned to speak; had never seen the light of day, or the face

of any human being; and was as ignorant as a child. He had been always kept in a dungeon, and fed on bread and water. Who he is, and why he was thus confined, no one has been able to tell to this day. An authentic account of this singular individual has just been published in Boston. It is a translation, by Dr. Nibberg, of a small volume which appeared in Germany last year under the title of "Caspar Hauser: an Instance of a Crime against the Life of the Soul of Man."

When he was first discovered, his body was perfectly symmetrical, and his skin fair and healthy. But his countenance was vacant, vulgar, and even brutish. His eyes also, stared like those of an animal.

"The formation of his face altered in a few months almost entirely; his countenance gained expression and animation; the prominent lower feature of his face receded more and more; and his earlier physiognomy could scarcely any longer be recognized. His weeping was at first only an ugly contortion of his mouth; but if any thing pleasant affected his mind, a lovely, smiling, heart winning sweetness, diffused over all his features the irresistible charm that lies concealed in the joy of an innocent child. He scarcely at all knew how to use his hands and fingers. He stretched out his fingers, stiff and straight, and far asunder, with the exception of his first finger and thumb, whose tips he commonly held together so as to form a circle. Where others applied but a few fingers, he used his whole hand in the most uncouth and awkward manner imaginable. His gait, like that of an infant making its first essays in leading strings, was, properly speaking, not a walk, but rather a waddling, tottering, groping of the way—a painful medium between the motion of falling, and the endeavor to stand upright. In attempting to walk, instead of first treading firmly on his heel, he placed his heels and the balls of his feet at once to the ground, and raising both feet simultaneously with an inclination of the upper part of his body, he stumbled slowly and heavily forward, with outstretched arms, which he seemed to use as balance poles. The slightest impediment in his way caused him often, in his little chamber, to fall flat on the floor."

In respect to external objects he acted just like an infant. When he first saw a lighted candle, he was delighted with the flame, and unsuspectingly put his fingers into it. He endeavored to hold on every glittering object that he saw; and when he could not reach it, or was forbidden to touch it, he cried. The first time he was pointed to the landscape from the window, he drew back with visible horror, exclaiming, "Ugly, ugly." After three years' instruction, he could explain his feelings at the landscape.

"He said, 'When I looked at the window, it always appeared to me as if a window shutter had been placed close before my eyes, upon which a wall painter had splattered the contents of his different brushes, filled with white, blue, green, yellow, and red paint, all mingled together. Single things, as I now see things, I could not at that time recognize and distinguish from each other. This was shocking to look at; and besides, it made me feel anxious and uneasy; because it appeared to me as if my window had been closed up with this parti-colored shutter, in order to prevent my looking out into the open air. That what I then saw were fields, hills, and houses; that many things which at that time appeared to me much larger were in fact much smaller, while many other things that appeared smaller, were in reality larger than other things, is a fact of which I was afterwards convinced by the experience gained during my walks; at length I no longer saw any thing more of the shutter.'"

He could not distinguish between a round or square object, and the painting of one. And the men or horses represented in pictures appeared to him as if they were images carved in wood. His habits of obedience were perfect. When asked why he thought himself obliged

to yield such entire obedience, he said, "The man with whom I always was, taught me that I must do as I am bidden." This was the ground of his submission to authority.

He supposed all motion was voluntary, and all beings capable of accountable action. Thus he was angry with an image in the garden, because it did not wash itself when dirty. A sheet of paper blown by the wind he thought was running away from the table. And a child's wagon rolling down hill he supposed was doing it for its own amusement.

"He was angry with a cat for taking its food only with its mouth, without ever using its hands for that purpose. He wished to teach it to use its paws and to sit upright. He spoke to it as a being like himself, and expressed great indignation at its unwillingness to attend to what he said, and to learn from him. On the contrary, he once highly commended the obedience of a certain dog. Seeing a gray cat, he asked, why she did not wash herself, that she might become white.—When he saw oxen lying down on the pavement of the street, he wondered why they did not go home and lie down there. If it was replied that such things could not be expected from animals, because they were unable to act thus, his answer was immediately ready, 'Then they ought to learn it, there were so many things he also was obliged to learn.'"

The development of his mental faculties after he had arrived at full growth was so rapid, that the steps are traceable to the observing eye, as they never can be in the growth of infancy. And thus more light will be thrown upon several points in intellectual philosophy. But we have no room for speculation, and close with the following extract:

"It was in the month of August, 1829, when, on a fine summer evening, his instructor showed him for the first time the starry heavens. His astonishment and transport surpassed all description. He could not be satisfied with his sight, and was ever returning to gaze upon it; at the same time fixing accurately with his eye the different groups that were pointed out to him, remarking the stars most distinguished for their brightness, and observing the differences of their respective color. "That," he exclaimed, "is indeed the most beautiful sight that I have ever yet seen in the world. But who has placed all these numerous beautiful candles there? who lights them? who puts them out?" When he was told that like the sun with which he was already acquainted, they always continue to give light, he asked again, who placed them there above, that they may always continue to give light? At length, standing motionless, with his head bowed down, and his eyes tearful, he fell into a train of deep and serious meditation. When he again recovered his recollection, his transport had been succeeded by deep sadness. He sank trembling upon a chair, and asked, why that wicked man had always kept him locked up, and had never shown him any of these beautiful things. He (Caspar) had never done any harm. He then broke out into a fit of crying, which lasted for a long time, and which could with difficulty be soothed; and said, that the man with whom he had always been, may now also be locked up for a few days, that he may learn to know how hard it is to be treated so. Before seeing this beautiful celestial display, Caspar had never shown any thing like indignation against that man; and much less had he ever been willing to hear that he ought to be punished. Only weariness and slumber were able to quiet his sensations; and he did not fall asleep, a thing that had never happened to him before, until it was about 11 o'clock. Indeed, it was in Mr. Daumer's family that he began more and more to reflect upon his unhappy fate, and to become painfully sensible of what had been withheld and taken from him. It was only there, that the ideas of family, of relationship, of friendship, of those human ties that bind parents and children, and brother and sisters, to each other, were

brought home to his feelings; it was only there, that the names mother, sister, and brother, were rendered intelligible to him, when he saw how mother, sister, and brother, were reciprocally united to each other by mutual affection, and by mutual endeavors to make each other happy. He would often ask for an explanation of what is meant by mother, by brother, and by sister; and endeavors were made to satisfy him by appropriate answers. Soon after, he was found sitting in his chair, apparently immersed in deep meditation.—When he was asked what was now again the matter with him, he replied with tears, "he had been thinking about what was the reason, why he had not a mother, a brother, and a sister; for it was so very pretty a thing to have them."

### Temperance Reform.

*To the children and youth now in the common schools of the State of New-York.*

It appears from the official returns, that your numbers amount to nearly 500,000—about one-fourth of the whole population of the state. If each of you should resolve from this moment, neither to drink nor traffic in ardent spirits; and should, through life, faithfully adhere to your resolution, not one of you would ever become a drunkard. You have seen from the preceding statement, that there are about 300,000 drunkards in the United States—this is equal to one out of forty of our whole population! In this proportion, no less than 12,500 of the present inmates of our common schools would become drunkards!—And is it possible that so great a number of the youth of New-York, are to fall victims to this degrading vice! May heaven in mercy, save you from so dreadful a calamity.

But why should even one of your number become a drunkard? You have all of you power to form and keep the resolution just mentioned; and why will you not do so? Reflect on the advantages you will yourselves derive from it; and on the good of which it will make you the happy instruments. You may reasonably hope to grow up with vigorous constitutions; to enjoy good health and an unclouded mind; and to be virtuous and honored—blessings to your parents and useful members of society. Doubtless all of you desire to secure these great benefits. If so avoid ardent spirits as you would the most deadly poison.—Drink cold water—the beverage provided by your wise and bountiful Creator. Do not say, "I can take care of myself; I will not join a temperance society; I am not afraid of becoming a drunkard." If you take this course you will very probably be one of those who break the hearts of their parents; and bring disgrace on themselves and their relatives, and finally descend to the drunkard's dishonorable grave.

Recollect that all the 300,000 drunkards of whom we have spoken; were once children as you now are; and that they while children, thought as little of being ruined by strong drink as you now do. They heard not, like you, the warning voice; they had no ark of safety to flee to as you have. Their habits were formed before the simple remedy of uniting in the pledge and joining a temperance society was discovered. Those societies are the ark of safety—flee to it beloved youth, and when you have done so, adhere with scrupulous fidelity to your pledge. Then you will be safe; then not one of you will be a drunkard.

Your teachers are, without doubt as desirous that

you should grow up in virtue, as that you should excel in knowledge; and it is hoped they will recommend you to give your names to the pledge, and have them added to the lists of the society in your school district or town.

The only object of this appeal is your good.—Those that make it, can have no other motive. The matter is so plain that the youngest of you can understand it.—There is danger and death in the use of stimulating drinks—there is perfect safety in total abstinence. How can you hesitate which to choose?

Do not think that because you are young you have nothing to do with this matter. The cause rests, to a very great extent, with you. Let all the children now in our common schools, enrol themselves on the side of total abstinence, and our State will soon be purified. The poor drunkards who now burthen and disgrace it, will soon pass off the stage: and if you adhere to the cause of temperance, there will not be many additions to their ranks. Besides—the example of 500,000 children in the State of New-York, coming out as one and placing themselves beyond the reach of the Destroyer, would excite the admiration of the world, and not only America but Europe, would feel its power.

You see then that your influence is vast; and the appeal is therefore made to you this day, made to you with affection, but at the same time with earnestness, that you come out on the side of Temperance, and at once and for ever adopt the solemn resolution never to taste, manufacture, or sell ardent spirits.—God grant that you may be enabled to make this resolution with intelligence and sincerity, and to adhere to it with fidelity and honor!

R. H. WALWORTH, Pres.

E. C. DELAVAN,

JOHN F. BACON,

JOHN T. NORTON,

H. TROWBRIDGE,

RICHARD V. DE WITT,

A. CAMPBELL,

JOSHUA A. BURKE,

*Executive Committee.*

ALBANY.—As to temperance, Mr. Turner, agent for the State Society, is expected here next week, to commence a series of labors in all the wards and districts of this city. In addition, the young men are about employing a City Agent, to superintend the monthly distribution of the Recorder, and to call upon every individual for his pledge of total abstinence. No groceries will be licensed in this city, this year, to sell ardent spirits; the corporation having discovered they have no power to do it—neither have they ever had the power. Not only so, but if they do license, the Board of Excise are liable to fine and imprisonment, and what is true in this respect of Albany, is true of Rochester, and every other city, and village, and town in the State, except New-York.

*Revivalist.*

WARNING TO MOTHERS.—Mr. Editor: Some time since I was providentially at a house, where there was a young man on his dying bed in the agonies of despair. Between his heart-rending groans, he indistinctly uttered these words: "I am ruined! I am ruined! To hell I must go!" While in this distress



ed condition, his mother approached the bed of her dying son, and said, "F. what is the matter? what makes you talk so?" "Mother,\* I am on my dying bed; I am just going to eternity; and there is nothing before me but an eternity of misery; to hell I must go, and you are the cause of it! You allowed me to gun and fish on the Sabbath; and these violations of the Lord's day led to that course of crimes, in which I have indulged these ten years, that now terminate by landing me in eternal perdition.—*And you are the cause of it.*" The old lady turned with a sigh, and left the room. In this condition he expired.

\* This mother was a Universalist if not a Deist, and her husband an Atheist.

N. Hamp. Obs.

### Revivals.

**WILLIAMSON CO., TENNESSEE.**—A friend in Williamson county, Tennessee, under date of December 14, writes as follows. "Within fourteen months past, eight hundred persons have made a profession of religion within the bounds of the Nashville Presbytery of Cumberland Presbyterians. The school in my district have been greatly blessed; to my own knowledge at least one hundred scholars have become members of churches since last spring. In Beachshire is a large temperance society, and twenty-seven of its members have professed religion. It is remarkable, that all those congregations in this part of the world that have patronized the benevolent institutions of the day have been greatly blessed in the increase of religion during the year."—*S. S. Jour.*

**WATERTOWN, N. Y.**—About six weeks since I got up a protracted meeting in this church, in which the two Presbyterian churches of this village united. It resulted in the hopeful conversion of about 150 souls. Since that time we have followed up the work both night and day, visiting from house to house during the day, and holding meetings in the evening. The good work is becoming more general and powerful. Last week there were not less than fifty conversions in the village. Last Sabbath I baptised ten, and two weeks before I baptised fifteen. Next Lord's day, I expect to baptise a number more. For three months past I have preached as much as to average three sermons in two days. My whole time and soul are absorbed in the work.—But oh! how much I need more grace and wisdom.—Forget not to pray for me and these dear people. I feel more confidence in the efficacy of prayer than I ever did before.—*Bap. Rep.*

### MADISON COUNTY, VA.

In this little village, called Madison, Madison co. Va. is the most remarkable revival I ever knew in my life. In a few days a great many conversations have taken place. The number I cannot tell. In this village which is inhabited by two or three hundred persons, Satan is left almost without a friend. I think there are only two families in which there has not been a conversion. The work is still going on. Yesterday, brother Welch and myself preached to the people, and four or five received a hope, while others were powerfully convicted of sin. I never saw such a day in all my life. The good work seems to be spreading all through the country. Many have been added to the Good Hope Church, six miles from this place. On yesterday when I invited persons to come forward to be prayed for, they came from all parts of the house in large numbers, and some bowed

before the Lord out of the doors upon the ground round about the house.

Using a remark of the citizens, I can say it is the only revival that I ever witnessed which could not be exaggerated. But let me describe it as I may, could you but come and see, you would say the half had not been told. Men of strong minds, who a few days ago, were violently opposed to religion, have now become its warmest advocates. To see little children of ten years of age bowed with the grey headed father, is enough to melt the hardest heart. To hear the cries for mercy is enough to soften the feelings of the most obdurate.

### Obituary.

"Man giveth up the ghost, and where is he?"

#### DIED.

In Essex, N. Y., Jan. 7th, 1833, of hydrocephalus, Mrs. Je-mima N., wife of Doct. Alpheus Morse, in her 60th year. She was formerly from N. Hartford, Connecticut.

Her life had been marked by a series of painful sicknesses, yet it is not remembered that during all her trials, she ever uttered a complaining or repining sentence. Cheerful submission to the dispensations of God, was the marked feature in her character. In her last sickness, which was painful in the extreme, her faith triumphed. When asked whether her faith held out, she replied, "Oh yes." When inquired of whether she expected to get well, she answered, "I have left it." When further asked, "Do you desire to recover?" "My desire is," said she, "that God may be glorified, whether I live or die." She lingered on the poet's words, "Oh the pain, the bliss of dying." And again, "Would he devote that sacred head for such a worm as I?" To her husband she said, "I love you, but I love Christ more." She cried in ecstasy, "Oh wonderful! Wonderful joys in the Lord!" At another time, "I know I love God." To her absent children she sent the message, "Trust in God;" adding, "that is the only safe way of living." She was a praying Christian, eminently so. She was a promoter, and an able member of female prayer meetings. Among her papers was found the following covenant, in her own hand-writing, with her signature.

"January, 1836.—I now promise, in the presence of the heart-searching God, that I will, by the assistance of the Holy Spirit, daily pray for objects as underwritten.

Sabbath—For Sabbath Schools, and all ministers of the gospel.

Monday—For all missionaries, and the spread of the gospel.

Tuesday—For all my relatives and friends, and for the impenitent.

Wednesday—For the out-pouring of the Holy Spirit upon the church.

Thursday—For Colleges and Common Schools.

Friday—For Jews and the heathen.

Saturday—For all the benevolent exertions of the day, and a blessing on the holy Sabbath."

Praying females, go ye and do likewise.—*Com.*

In this city, on the 4th inst., Miss Hannah Munson, sister of Elisha Munson, Esq., aged 65.

In this city, on the 5th inst., Mrs. Sarah Smith, relict of the late Dr. Lockwood Smith of Derby, aged 34.

In this city, on the 6th inst., Mr. Elias Parker, aged 34; Mr. David Butler, aged 49; Mr. John Townsend, aged 34.

In this city, on the 9th inst. Mrs. Nancy Dickinson, wife of Mr. Raphael Dickinson, aged 50.

In East-Haven, on the 9th inst., Mrs. Amanda Bishop, wife of Mr. Elias B. Bishop, aged 32.

In Orange, on the 26th ult., Mrs. Hannah Woodruff, aged 53 years.

At Quaker Farms, in Oxford, on the 2d inst., Deac. Jonathan Lum, in the 60th year of his age.

In New-London, Mrs. Grace Parnham, in her 100th year.

## Poetry.

[From the Connecticut Observer.]

### TEMPERANCE JUBILEE.

By request the following lines, adapted to the tune of Old Hundred, have been prepared for the coming jubilee on the 26th inst. We hope they may be sung by many voices, animate many hearts, and nerve many an arm to effort.

#### INTEMPERANCE.

There sprang a tree of deadly name,—  
Its poisonous breath,—its baleful dew  
Scorch'd the green earth like lava-flame,—  
And every plant of mercy slew.—  
From clime to clime its branches spread,—  
Their fearful fruits of sin and woe,—  
The Prince of Darkness lov'd its shade,  
And toil'd its fiery seed to sow.—  
Faith pour'd her prayer at midnight hour,—  
The hand of Zeal at noon-day wrought,—  
And armor of celestial power  
The children of the Cross besought.—  
Behold!—the axe its pride doth wound,—  
Through its cleft bough the sunbeams shine,—  
Its blasted blossoms strew the ground,—  
Give glory to the Arm Divine.—  
And still Jehovah's aid implore,  
From isle to isle, from sea to sea;  
From peopled Earth's remotest shore  
To root that deadly Upas-Tree.

L. H. S.

**YOUTH.**—Youth has ever been looked upon as the happiest part of human life. It is the season for improving in knowledge, for forming the mind, for gaining such accomplishments as make us agreeable or useful to others, and consequently for forming our fortune. What a golden age is that which affords us such opportunities of laying up happiness for riper years! And how ought we to prize that part of our existence on which so much of our future happiness depends! The life of man is a building. Youth is to lay the foundation of habits and dispositions, upon which middle life and age must finish the structure; and in moral as in material architecture, no good edifice can be raised upon a faulty foundation.

**CREATION.**—In the beginning God created the heaven and the earth. The Great Creator himself never had a beginning. God is from everlasting to everlasting. But there was a time, when this world and all things in it began to be. He made them at his own pleasure; at that time, and in that manner, which he saw best and fittest for the wonderful work. He created the sun, moon, and stars; he made the air, the earth, and the sea, and filled them with various living creatures, birds, beasts, and fishes. He then formed man of the dust of the ground, and called his name *Adam*, (because that word, in Hebrew, signifies earth, or ground,) and infused into him the breath of life; so that he is related both to spirit and matter, and hath both united in himself.

**TREACHERY.**—Of all the vices to which human nature is subject, treachery is one of the most infamous and detestable, being compounded of fraud, cowardice, and revenge. The greatest wrongs will not justify it, as it destroys those principles of mutual confidence and security by which society can only subsist. The Romans, a brave and generous people, disdained to practice it towards their declared enemies. Christianity teaches us to forgive injuries; but to resent them under the disguise of friendship and benevolence argues a degeneracy, which common humanity and justice must blush at.

**TERMS.**—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

**DUTY TO MAN.**—"My duty towards my neighbor, is to love him as myself, and to do to all men, as I would they should do unto me: to love, honor, and succor my father and mother: to honor and obey all who are in authority: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters: to hurt nobody by word or deed: to be true, and just in all my dealings: to bear no malice or hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods, but to learn and labor truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me."

### TEMPERANCE MEETING.

The regular Monthly Meeting of the New-Haven County Temperance Society, will be held at New-Haven, on Tuesday, the 26th inst.

It will be perceived from the foregoing notice, that the meeting of the County Society for this month is appointed on the day which has been designated for simultaneous meetings on the subject of Temperance throughout the country. Arrangements have been made for an appropriate celebration of that day in New-Haven. It is hoped that a full delegation from the different auxiliaries will be present. This is particularly desirable, as this meeting immediately precedes the annual meeting of the Society, when a report will be given of the progress of the Temperance cause in this county during the last year; which report must be quite incomplete, unless each Auxiliary Society shall send a full account of its progress the past year, and of its present situation. It is particularly requested therefore, that the delegates from the different Societies come prepared to give a complete account of all the prominent facts respecting their Societies. A number of questions were propounded to the delegates present at the last meeting, which it is hoped all the Societies there represented will recollect and answer.

H. A. TOMLINSON,

Secretary N. H. Co. T. Society.

New-Haven, Feb. 14, 1833.

The Annual Meeting of the New Haven County Education Society, auxiliary to the Connecticut Branch of the Am. Ed. Society, will be held at Judge Baldwin's Office in New Haven, on the 25th inst. at 10 o'clock A. M. Officers for the year ensuing will be elected at this meeting, and any other business transacted which may come before the Society.

STEPHEN HUBBELL, Secretary.

Hamden, Feb. 14th 1833.

Letters received at the Office of the Religious Intelligencer during the week ending Feb. 15, 1833.

Livingston H. Smith, Colchester, Ct.; Rev. Fosdick Harrison, Roxbury, Ct.; Andrew Bryan, Waterbury, Ct.; F. S. Wildman, Danbury, Ct.; Hezekiah Northrop, Cortlandville, N. Y.; Augustus Frank, Warsaw, N. Y.; C. S. Dunning, New-York; S. M. Stewart, Danbury, Ct.; C. C. Estes, Jackson, Tenn.; Solomon Pratt, Somerville, N. Y.; Joel Sage, Sandisfield, Mass.; Dea. Charles Kemper, Warrenton, Pa.

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